THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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"For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy." DOCTRINE AND COVENANTS 93: 33-34.

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ORIGIN OF EARTH AND MAN*

ELDER GEORGE ALBERT SMITH

OF THE COUNCIL OF THE TWELVE

I BELIEVE I FULLY SENSE the importance of this occasion and the value of time that is passing for this great congregation. Of myself I have little to say, except to announce my belief in the Gospel of Jesus Christ. During the two sessions of this conference my soul has been enriched by the truths that have been announced by those who have addressed us, and the music that seems almost divine. I have had the privilege of grasping the hands of dozens of my brethren and sisters who live in remote places, and who have left their homes and their own affairs, and have paid their expenses to come here to meet in this great conference. I am sure that when it is concluded the feeling will abound in the heart of each—that it has been worth while.

AN IMPORTANT SUBJECT

President Ivins touched upon a subject, and I regret that he did not take more time to enlarge upon it, as I know he is capable of doing, to our blessing. He reminded me of a statement made only a short time ago with reference to what has been going on in Tennessee, where some of the brightest minds of this world were in conflict—those who adhere to the plain teachings of the Old Testament and the New, and those who accept none of these

*Address delivered at the second session of the Ninety-sixth Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4th, 1925.

teachings as divine. During the catechisation of an important witness reference was made to the first two chapters of Genesis, wherein it is stated that the heavens and the earth were created; and each day something was accomplished until the seventh day. After discovering by reading the same that all the various animals and the shrubs and vegetation had been created, the witness was asked: "Do you believe this?" And he announced that he did. Then he was asked: "What then is meant by this, and do you believe it: 'And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made'?" And then he read this:

"These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens,

"And every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground."

He said: "What does this mean; and do you believe it?" Here we have the heavens and the earth, and man created in the image of God, male and female, and after the seventh day we find—after the completion of it—the statement that there was not rain upon the earth and there was not a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The witness could not explain, but he affirmed his profound belief in the statement contained therein.

TWO CREATIONS REFERRED TO

Now of this vast audience I could ask that question without hesitation, with the assurance that most of you would say: Why, there were two creations referred to. In the first place God created all these things. He formed the earth that was without form and void. He caused light to appear; He caused the waters to take their place, and the dry land to appear. He created, spiritually, everything that dwells upon the earth; and after He had done that, the statement is made that there was not yet a man to till the earth. Man in his spiritual condition was not prepared to till the earth, and so God formed his body for him. He prepared his physical being, and then the spirit that had been prepared before was placed in that body and he became a living soul. It seems to me that a splendid opportunity was lost to say to all the world, read the first and second chapters of Genesis

carefully, and, to a very large degree it will settle any doubt that may be in your mind as to the possibility of the various forms of life gravitating from one to the other, because we are told that every tree and every seed bears fruit after its kind.

THE LATTER-DAY SAINTS HAVE ANOTHER WITNESS

And then the Latter-day Saints have another witness, and I am minded to read you, just briefly, the testimony of something that the world has not yet received, but which, to my mind, is the truth as contained upon papyrus, and I will read the heading of this:

"A Translation of some ancient Records, that have fallen into our hands from the catacombs of Egypt.—The writings of Abraham while he was in Egypt, called the Book of Abraham, written by his own hand, upon papyrus." The Latter-day Saints accept the statement at face value, as contained in the first and second chapters of Genesis. Yea, we believe the Bible, all the Bible, to be the word of God as far as it is translated correctly, and in addition we find in this translation, which has been given to us from papyrus, by the Prophet Joseph Smith, this statement by Abraham:

PRE-EXISTENT SPIRITS

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits"—

Let us keep that in mind: "For he stood among those that were spirits" not the physical tabernacles that we now possess.

"And he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou wast born.

"And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell;

"And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

"And they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever.

"And the Lord said: Whom shall I send? And one answered like unto the Son of Man: Here am I, send me. And another answered and said: Here am I, send me. And the Lord said: I will send the first.

"And the second was angry, and kept not his first estate; and, at that day, many followed after him."

Of course there is a great similarity between this and the Old Testament.

THE CREATION OF LIGHT

"And then the Lord said: Let us go down. And they went down at the beginning, and they, that is the Gods, organized and formed the heavens and the earth.

"And the earth, after it was formed, was empty and desolate, because they had not formed anything but the earth; and darkness reigned upon the face of the deep, and the Spirit of the Gods was brooding upon the face of the waters.

"And they (the Gods) said: Let there be light; and there was light.

"And they (the Gods) comprehended the light, for it was bright; and they divided the light, or caused it to be divided, from the darkness."

THE CREATIVE PERIODS

Then I will skip several passages:

"And the Gods called the expanse, Heaven. And it came to pass that it was from evening until morning that they called night; and it came to pass that it was from morning until evening that they called day; and this was the second time that they called night and day."

Note the phraseology. Whether it was a period of twenty-four hours or whether it was a period of hundreds of years was not explained, but it was a period of time. And this record that is given as the words of Abraham, having been revealed to him by his heavenly Father, specifies it as a time. And so after each creation it is referred to as a first time, a second time, a third time, and so on.

"And the Gods ordered, saying: Let the waters under the heaven be gathered together unto one place, and let the earth come up dry; and it was so as they ordered;

"And the Gods pronounced the dry land, earth; and the gathering together of the waters, pronounced they, great waters; and the Gods saw that they were obeyed.

"And the Gods said: Let us prepare the earth to bring forth grass."

Mind you, they were to prepare the earth to bring forth grass:

"The herb yielding seed; the fruit tree yielding fruit, after his kind, whose seed in itself yieldeth its own likeness upon the earth; and it was so, even as they ordered.

"And the Gods organized the earth to bring forth grass from its own seed, and the herb to bring forth herb from its own seed, yielding seed after his kind; and the earth to bring forth the tree from its own seed, yielding fruit, whose seed could only bring forth the same in itself, after his kind; and the Gods saw that they were obeyed.

"And it came to pass that they numbered the days; from the evening until the morning they called night; and it came to pass, from the morning until the evening they called day; and it was the third time."

THE ORIGIN OF SPECIES

We will now pass over a few paragraphs, telling of the preparation for bringing forth whales, winged fowl, creeping things, etc., then we read:

"And the Gods prepared the earth to bring forth the living creature after his kind, cattle and creeping things, and beasts of the earth after their kind; and it was so, as they had said.

"And the Gods organized the earth to bring forth the beasts after their kind, and cattle after their kind, and every thing that creepeth upon the earth after its kind; and the Gods saw they would obey.

"And the Gods took counsel among themselves and said: Let us go down and form man in our image, after our likeness; and we will give them dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

"So the Gods went down to organize man in their own image, in the image of the Gods to form they him, male and female to form they them.

"And the Gods said: We will bless them. And the Gods said: We will cause them to be fruitful, and multiply, and replenish the earth, and subdue it, and to have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

"And the Gods said: Behold, we will give them every herb bearing seed that shall come upon the face of all the earth, and every tree which shall have fruit upon it; yea, the fruit of the tree yielding seed to them we will give it; it shall be for their meat."

Again I will pass over a few passages:

"And the Gods came down and formed these the generations of the heavens and of the earth, when they were formed in the day that the Gods formed the earth and the heavens.

"According to all that which they had said concerning every plant of the field before it was in the earth, and every herb of the field before it grew; for the Gods had not caused it to rain upon the earth when they counseled to do them, and had not formed a man to till the ground.

"But there went up a mist from the earth, and watered the whole face of the ground.

"And the Gods formed man from the dust of the ground, and took his spirit (that is, the man's spirit), and put it into him; and breathed into his nostrils the breath of life, and man became a living soul.

"And the Gods planted a garden, eastward in Eden, and there they put the man, whose spirit they had put into the body which they had formed."

That is another testimony to me of the origin of the species. It is to me the simplest explanation of the preparation of this earth for the habitation of animal and vegetable life that has ever been prepared. It has been my privilege to read the theories and to listen to the solutions of this problem by some of the wisest men of the world, but wherein they have differed from this plain statement of facts, as revealed by our Father in heaven

to His servants, who were His mouthpieces to the children of men; the arguments of my Father's sons, my brethren if you will, whom I love, every one of them has been feeble indeed, to bear to my mind a comprehension of the origin of man.

THE TESTIMONY OF MODERN REVELATION

Then we come again to the story contained in the Book of Mormon, which adds also to the testimony we have of where we came from. Then we have the testimony of the Prophet Joseph Smith in our day, who has supplemented these things by revelations, which to me are beautiful explanations of the purposes of God toward His children, and His preparation for their peace and happiness throughout the ages of eternity.

A SURE KNOWLEDGE OF THE ORIGIN OF MAN

I am grateful that in the midst of the confusion of our Father's children there has been given to the members of this great organisation a sure knowledge of the origin of man, that we came from the spirit world where our spirits were begotten by our Father in heaven, that He formed our first parents from the dust of the earth, and that their spirits were placed in their bodies, and that man came, not as some have believed, not as some have preferred to believe, from some of the lower walks of life, but our ancestors were those beings who lived in the courts of heaven. We came not from some menial order of life, but our ancestor is God our heavenly Father. I am grateful that we are not labouring under a handicap such as I feel that some men are, who feel that they have grown up and evolved from some unknown condition; but, on the contrary, standing as we do, facing the problems of life, believing as we do that we were first created in the image of God, that He is the Father of our spirits, and that He created this earth for us that we might dwell hereon, under His wise counsel and direction, we may be happy, to rejoice in life and to prepare ourselves to go back into His presence, to live forever, when our life here upon this earth has been terminated.

NO DOUBT ABOUT OUR ANCESTRY

These are some of the things that have come into my mind during this conference, and I stand here, my brethren and sisters, again to say to you: grateful am I that there is no doubt in my mind as to our ancestry, and I believe, as I believe that I live, that if we will keep the commandments of God, as they have been handed down to us through His prophets from age to age, if we will avail ourselves of this glorious truth as it has been promulgated among the children of men, our lives upon this earth will be filled with joy and satisfaction and assurance, and in the end there will come to us the joy of eternal life and eternal companionship with those we love, throughout the ages of eternity.

OUR MISSION

This is a part of your mission, ye men of Israel, to evidence by your lives, to teach by word of mouth, this truth, as also the other truths that are essential for men and women to dwell in the celestial kingdom of our heavenly Father. Gathered together as we are to-day under the roof of this building, which has been dedicated to the worship of the Lord our God, how grateful we ought to be that there has been removed from us the doubt that exists in the minds of so many of our Father's splendid sons and daughters; that there has come to us that abiding assurance that God lives, that Jesus is the Christ, that He is our elder brother: and that if we are faithful, in His own due time He will cleanse and purify this earth on which we dwell, and it will be celestialised, and those who have prepared themselves for the celestial kingdom will have the joy of dwelling hereon, to be directed, to be counseled, to be taught and advised by the Lord of lords and King of kings throughout the ages of eternity. What a wonderful promise, my brethren and sisters, has been given to the children of men; and oh, how I pray that there may come into the souls of the thousands and millions of God's children a knowledge of the purpose of their being, that they may prepare, while there is yet time before their final summons, for the time when we will be classified and placed in whatever kingdom we have earned the right to dwell in, when we go to the other side.

That the Lord may add His blessings, that the joy that comes from knowing the Gospel of Jesus Christ may spread throughout the earth, that the truth that is necessary for the salvation of men may be disseminated by those bearing divine authority, that by and by when our Father shall gather His jewels, when the Lamb's book of life shall be opened, that we, with those we love and all our Father's children, may be found enrolled therein is my prayer, in the name of Jesus Christ. Amen.

Now, besides being our duty to pray, it is our duty to live in peace with one another. It is also our duty to love the Gospel and the spirit of the Gospel, so that we can become one in the Lord, not out of Him, that our faith, our affections for the truth, the kingdom of heaven, our acts, all our labour will be concentrated in the salvation of the children of men, and the establishment of the Kingdom of God on the earth. This is cooperation on a very large scale. This is the work of redemption that is entered into by the Latter-day Saints. Unitedly we perform these duties, we stand, we endure, we increase and multiply, we strengthen and spread abroad, and shall continue so to do until the kingdoms of this world are the kingdoms of our God and His Christ.—BRIGHAM YOUNG.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 28, 1926

EDITORIAL

"THE PRINCE OF PEACE"

With characteristic kindness, and in line with many earlier manifestations of his fatherly remembrance of missionaries in the field, President Heber J. Grant has sent to every Traveling Elder in the British Mission a copy of the famous address by the late William Jennings Bryan, entitled "The Prince of Peace." A special edition was brought out by President Grant for such presentation, of superior material and workmanship, well printed and attractively bound. Each copy carries an inscription slip, addressed to the individual Elder, and bearing the President's autograph.

The author won to himself the honourable title of the Great American Commoner; and though internationally known as a statesman and politician, he was a teacher in the realm of practical religion and Christianity; and by his precepts and personal example multitudes have been uplifted and bettered. The address herein noted is one of the best and most widely known of his utterances on moral and religious themes. He proclaims the Saviour by the biblical title of distinction, The Prince of Peace.

To those who have not access to the book the following extracts may be welcome:

"Christ promoted peace by giving us assurance that a line of communication can be established between the Father above and the child below. And who will measure the consolations of the hour of prayer?

"And immortality! Who will estimate the peace which a belief in a future life has brought to the sorrowing hearts of the sons of men? You may talk to the young about death ending all, for life is full and hope is strong, but preach not this doctrine to the mother who stands by the death-bed of her babe or to one who is within the shadow of a great affliction. When I was a young man I wrote to Colonel Ingersoll and asked him for his views on God and immortality. His secretary answered that the great infidel was not at home, but enclosed a copy of a speech of Colonel Ingersoll's which covered my question. I scanned it with eagerness and found that he had exprest himself about as follows: 'I do not say that there is no God, I simply say I do not know. I do not say that there is no life beyond the grave, I simply say I do not know.' And from that day to this I have

asked myself the question and have been unable to answer it to my satisfaction, how could anyone find pleasure in taking from a human heart a living faith and substituting therefor the cold and cheerless doctrine, 'I do not know.'

"Christ gave us proof of immortality and it was a welcome assurance, altho it would hardly seem necessary that one should rise from the dead to convince us that the grave is not the end. To every created thing God has given a tongue that proclaims a future life.

"If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man, made in the image of his Creator? If He stoops to give to the rose bush, whose withered blossoms float upon the autumn breeze, the sweet assurance of another springtime, will He refuse the words of hope to the sons of men when the frosts of winter come? If matter, mute and inanimate, tho changed by the forces of nature into a multitude of forms, can never die, will the imperial spirit of man suffer annihilation when it has paid a brief visit like a royal guest to this tenement of clay? No, I am sure that He who, notwithstanding His apparent prodigality, created nothing without a purpose, and wasted not a single atom in all His creation, has made provision for a future life in which man's universal longing for immortality will find its realization.

"In Cairo I secured a few grains of wheat that had slumbered for more than thirty centuries in an Egyptian tomb. As I looked at them this thought came into my mind: If one of those grains had been planted on the banks of the Nile the year after it grew, and all its lineal descendants had been planted and replanted from that time until now, its progeny would to-day be sufficiently numerous to feed the teeming millions of the world. An unbroken chain of life connects the earliest grains of wheat with the grains that we sow and reap. There is in the grain of wheat an invisible something which has power to discard the body that we see, and from earth and air fashion a new body so much like the old one that we can not tell the one from the other. If this invisible germ of life in the grain of wheat can thus pass unimpaired through three thousand resurrections, I shall not doubt that my soul has power to clothe itself with a body suited to its new existence when this earthly frame has crumbled into dust. I am as sure that we live again as I am sure that we live to-day.

"A belief in immortality not only consoles the individual, but it exerts a powerful influence in bringing peace between individuals. If one actually thinks that man dies as the brute dies, he will yield more easily to the temptation to do injustice to his neighbour when the circumstances are such as to promise security from detection. But if one really expects to meet again, and live eternally with, those whom he knows to-day, he is restrained

from evil deeds by the fear of endless remorse. We do not know what rewards are in store for us or what punishments may be reserved, but if there were no other it would be some punishment for one who deliberately and consciously wrongs another to have to live forever in the company of the person wronged and to have his littleness and selfishness laid bare. I repeat, a belief in immortality must exert a powerful influence in establishing justice between men and thus laying the foundation for peace.

"Again, Christ deserves to be called the Prince of Peace because He has given us a measure of greatness which promotes peace. When His disciples quarreled among themselves as to which should be greatest in the Kingdom of Heaven, He rebuked them and said: 'Let him who would be chiefest among you be the servant of all.' Service is the measure of greatness; it always has been true; it is true to-day, and it always will be true, that he is greatest who does the most of good. And how this old world will be transformed when this standard of greatness becomes the standard of every life! Nearly all of our controversies and combats grow out of the fact that we are trying to get something from each other—there will be peace when our aim is to do something for each other. Our enmities and animosities arise largely from our efforts to get as much as possible out of the world—there will be peace when our endeavor is to put as much as possible into the world. The human measure of a human life is its income; the divine measure of a life is its outgo, its overflow—its contribution to the welfare of all."

GOSPEL TEACHINGS*

Faith, A Vital Force

A PRINCIPLE OF POWER

"It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in Him. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, death its dominion; and all this by reason of the faith which was in Him."

This scripture, uttered by the great prophet of the last dispensation, presents to our mental and spiritual vision something of the marvelous scope and power of the first principle of the Gospel. It is impossible for man in his finite state to fully comprehend how it was that by faith God organised worlds from

*This article is for use in the course of study of the Relief Societies on the second meeting night in February.

the chaotic elements or how it was that the elements were controlled and the power of death held in check through the faith of man; but we know that it was so. We know that the Lord Jesus, by a word, calmed the winds and the waves; that by a touch of His hand disease vanished, the deaf ear heard, the darkened eye received its sight, life came again to the dead body. In all of these experiences the wondrous power of faith was exhibited and was indeed the principle by which they were accomplished. "According to thy faith" and "Thy faith hath made thee whole" were frequent utterances of the great Healer.

Nor is this power of faith confined to past ages. Look at the history of modern Israel; see a Church founded in obscurity with but six members, surrounded by opposition, persecuted and driven, grown until its borders extend into many states and its people number hundreds of thousands. See a desert country reclaimed and made to become fruitful. Listen to the testimony of thousands who bear witness of the power of faith made manifest in their lives.

Faith is twofold in its nature; it operates temporally and spiritually. The great achievements of our age are the result of men's belief in their own power to do, coupled with earnest and persistent effort. The beneficent Creator, recognising their faith, though, through ignorance, it may not have been directed toward Himself, has blessed their work, thus using them as instruments to accomplish His purposes in benefiting the human family.

Beautiful is that character in which faith in God is the dominating influence. The strong man is made stronger by possessing it; the tender, gracious woman, more lovely.

The Power that Sustains. In the year 1839 Brigham Young and Heber C. Kimball were called to leave their homes in Nauvoo to carry the Gospel message to a foreign land. Charles Hubbard, a friend of both, relates the following:

"President Brigham Young, when he crossed the Mississippi River at Montrose, and started on his mission to England, was very sick. He was brought to the house of Heber C. Kimball in Nauvoo. Brother Kimball was also sick with the same disease, ague, but after the fever went off he climbed upon his house and was trying to finish the roof when his brother missionary, Brigham, came out to walk a little to try his strength. In the effort he fainted and fell to the ground. Brother Kimball, not having strength to lift him, called to me just across the river, to come and help assist Brother Brigham into the house. After placing him upon the bed we administered to him and he recovered consciousness. When I left, Brother Heber followed me to the door and said: 'Charlie, I doubt very much if Brigham ever rises from that bed.' But he had no sooner uttered the words than he spoke up as with another voice and said: 'He shall live and start upon this mission with me to-morrow morning.'

And they did start the very next morning on their mission to England.

"After they started from Montrose Brother Kimball was so overcome with grief at leaving his wife, with a babe only a few days old, in such poor circumstances, that he exclaimed to Brother Young: 'This is pretty tough; let us rise and give them a cheer.' They rose and, swinging their hats over their heads, exclaimed, 'Hurrah, Hurrah, Hurrah for Israel!' Brother Kimball's wife, hearing the voices, arose and came to the door. She had a smile on her face. With Sister Young she cried out, 'Good-bye, God bless you!' After this they experienced joy and gratitude at seeing Sister Kimball on her feet; for they were leaving their families for three years without purse or scrip, as was customary with the early day missionaries."

Here is revealed, in the lives of these stalwart men and their no less heroic wives, the secret which has already made and shall continue to make "Mormonism" a vital force in the world. In that hour of parting, under conditions most trying to their souls, not logic, not philosophy sustained them, but mighty faith in God.

It was the same power that sustained the martyrs in both ancient and modern dispensations of the Gospel—Stephen, stoned to death; Paul, imprisoned, derided and finally slain; Abinadi, burned at the stake; Joseph and Hyrum, imprisoned and shot—all yielding their lives for the testimony of the truth.

It was the same power of faith that made heroes and heroines of the early converts to this Church, that gave them strength to withstand mob violence, to endure long journeys across sagebrush deserts and the hardships of pioneer life. And the same power has upheld all those who have honestly obeyed the Gospel in these latter days and have been gathered out from the world to unite with the people of God. It has called for courage of high order to accept the unpopular doctrines of "Mormonism." Identification with this people has meant, in many instances, the sacrifice of employment, of property, of friends, of home and loved ones. But in the midst of supreme trial the converts have experienced joy and peace—peace born of the testimony of the Spirit, for their faith has been planted on a rock.

A Gift of God. Faith is the gift of God. It is the thread with which He holds His children lest they stray too far from their spirit home; it is the power by which He guides them on their life's journey.

To some it is granted to possess this gift in a marvelous degree. Intuitively they feel that a Divine Providence is over them, and their trust in God is complete. Intuitively they believe His word. They hear the Elders of Israel declare the wondrous news of the restoration of the Gospel; at once their hearts leap in glad response, and thenceforth there is no turning back for them.

Their loyalty to the truth and to God's servants never falters. They meet prosperity or misfortune, health or sickness, or death itself with unswerving confidence that in the end all is well. Whence came this gift which is theirs without apparent effort? Are they singled out for special favours? Rather let us say that, in the preexistent state where some spirits were more valiant than others, perchance they earned the gift through faithfulness and diligence.

The gift of faith is the natural possession of good women. Their spirits are susceptible, in large measure, to the divine influence; truth finds its answer in their hearts. Who has not witnessed the faith of a mother exercised in behalf of a sick child? When all others lose courage she yet pleads with the Lord and trusts in His power to save.

Little children have the gift of faith. They accept without question the fact that a loving Father watches over them and hears their prayers. They ask simply and directly for the things they desire. It is related that the Prophet Joseph's spirit was greatly comforted on one occasion through prayers of children. His life was threatened; he was in hiding with a few faithful friends who were particularly anxious for his safety. But he calmed them by saying: "Have no fears for me to-night; I am safe, for I have heard that the children are praying for me!"

Tests of Faith. In the Book of Abraham we read, "And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them." "Mormonism" is no surface religion; it reaches the very foundations of the lives of those who sincerely accept it; it calls for their undivided allegiance. Men and women must prove their ability to withstand temptation; they must prove their loyalty to their King if they are to be citizens of His Kingdom. The conditions that surround the children of the Latter-day Saints to-day are far different from those that confronted their fathers and mothers and grandparents. No sacrifice is required of them in joining the Church; they have been born and sheltered within its fold. They are not asked to emigrate to a distant land in order to partake of the choice blessings of the Gospel; these are ready at their hand. No one points the finger of scorn at them because they belong to an unpopular and despised people; the Church is no longer held in derision, for thinking people throughout the earth have come to recognise its power.

But there are tests to be met, nevertheless. The great problem presenting itself to the members of the Church to-day is how to live in the world and not be of it. The leaders of the Church have never desired that Zion should be isolated. The mission of the Latter-day Saints is to spread the Gospel among all people. It is right that they should associate with the good and pure of all creeds.

Notwithstanding this, however, all those who have accepted the Gospel of Jesus Christ as restored in this day must remain a distinct people. The Lord has called them out of the world for a definite purpose. Their sacred duty it is to set up an ensign of righteousness to the nations, to proclaim the everlasting Gospel, and to prepare for the glorious second coming of the Redeemer. It should be the pride of every young man and woman in Zion to maintain the high standards of the Church and to obey its teachings. Every day their faith will be tested: every day they will be called upon to prove their position before the world.

The Lord has said: "Remember the Sabbath day to keep it holy." Have our young people faith enough to keep this law: or do they absent themselves from the house of worship and, perhaps, spend the day in worldly recreation? It is easy to follow the crowd; it is hard to stand alone in doing the thing that is right. Many young women associate socially with those who have no regard for the Word of Wisdom, or know nothing of it. Shall our "Mormon" women accept tea or coffee because they fear criticism or ridicule, or have they faith to abstain, under all circumstances, from these things which the Lord has forbidden?

Let every woman ask herself: How much faith have I? Am I so weak that I must yield to these temptations or do I value my religion enough to forego the things of the moment, which give but temporary pleasure at the most, and seek those things that will bring eternal joy?

Another test that the youth of Zion must meet is learning to distinguish between the principles of truth and the actions of men. To many it is a severe trial of faith to see men and women professing much and, it may be, holding positions of trust, yet regarding lightly the counsel of the Priesthood and again and again breaking the commandments of the Lord. Why are these things so, and why are not these members chastised? are the questions that may come to the mind of the young Latter-day Saint. Jesus gave the answer Himself in the parable of the Wheat and the Tares.

Every one may find profit in pondering the lesson therein set forth. The Gospel is for all men; time will prove who are worthy of it. Latter-day Saint women should not be turned aside from the truth by the actions of any individual, but should walk in the light of revealed truth.

Faith to be Cultivated. Many young people fail to appreciate the beauty and power of the principle of faith in their lives for the reason that their thoughts are centered too closely upon things physical or intellectual. Some give their minds almost entirely to dress or pleasure. Some students neglect religious duties on the plea that their school work demands their whole attention. Both err in this. The pleasures of life are necessary and proper

and pleasing to the Lord in their time and place, and the gaining of knowledge by His children is a delight unto Him; but these things should not exclude the training of the spiritual nature. The earnest prayer for help and protection, the reading of a few words of Scripture, conversing on some principle of truth, the reverent contemplation of the handiwork of God, the attendance upon religious service and the partaking of the Lord's Supper each Sabbath, all tend to the upbuilding of faith and ennobling of life. If men need faith for their labours in the Priesthood, women need it no less, for on them devolves the sacred duty of assisting in the establishment of the home and of teaching the Gospel to their children. Let every Latter-day Saint woman search her own heart. Let her ask herself: Is my faith increasing or decreasing? Let her constantly cultivate the desire to believe the things of God; let her ever try to prove these things true and not false. Let her ask God to give her faith in Him and His Gospel; and let her remember the words of Jesus, "If any man will do his will, he shall know of the doctrine."

DISCUSSION

1. Show how faith is a principle of power in your life.
2. Give examples, other than the one in this lesson, of faith as a sustaining power.
3. Explain how "faith without works is dead." Read James, 2nd chapter.
4. What are some of your tests of faith? How will you meet them?
5. Give evidences of the truth of "Mormonism" to-day, which justify your faith therein.

FROM THE MISSION FIELD

Appointment—Elder Virgil M. Groo has been appointed President of the Liverpool Conference to succeed President Rulon W. Openshaw, who has been transferred to the London Conference.

Transfers—Elder Kennett H. Malan has been transferred from the Scottish to the Hull Conference, Elder James L. Clark from the Sheffield to the Leeds Conference, Elder George C. Mann from the Welsh to the Liverpool Conference, and Elder George A. Adamson from the Newcastle to the Scottish Conference.

Doings in the Conferences: *Birmingham*—A farewell social was held in the Handsworth Branch on January 18th in honour of Elder Morgan Hawkes who has been transferred to the Norwich Conference.

Leeds—A missionary meeting was held at Bradford on January 9th; President James E. Talmage was in attendance and gave valuable instructions. A union meeting, and afterwards a social

in honour of President and Sister Ernest J. Johnson and Elders Reed M. Ogden and Ellis A. Hipwell, were held on the same date.

London—On January 1st and 2nd meetings of the Missionary Elders were held; President James E. Talmage commented on the reports and explained different methods of work. A baptismal service was held in the North London Branch on January 10th; three candidates were baptised by Elder Lawrence W. Bramwell and confirmed by President Devirl B. Stewart and Elders Frederick Langton and Alfred John Willmott.

Newcastle—The Traveling Elders met in a missionary meeting on January 8th. A successful social was held at West Hartlepool on the same date.

THREE ITEMS WORTH KNOWING

REMEMBER, three things come not back:
The arrow sent upon its track—
It will not swerve, it will not stay
Its speed; it flies to wound or slay;

The spoken word, so soon forgot
By thee; but it has perished not:
In other hearts 'tis living still,
And doing work for good or ill.

And the lost opportunity,
That cometh back no more to thee.
In vain thou weepest, in vain dost yearn,
Those three will nevermore return.

SELECTED

DEATH

MAYBURY—Brother Charles A. Maybury, aged 38, of Woodhouse (Sheffield Conference) died on January 7th. Brother Maybury was baptised on January 8th, 1922. Funeral services were held at the Woodhouse Cemetery Chapel on January 11th, under the direction of President James H. Bowns. Elder George T. Blanch dedicated the grave.

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